Allen H-4 (no date) 1932 RI1 Georgia RI1



175 x the Turks (1475).[1] Contarini quarrelled with Ludovico the patron of the Georgian princes, and Barbaro saw the alliance between Uzun-Hassan and these princes—which had been propounded in Venice, Rome and Paris—come to an end with an attack on Tiflis by Uzun-Hassan.[2] The death of Uzun-Hassan in 1478 destroyed all prospect of a grand alliance of the east Pontic potentates and Persia against the new Ottoman power, and the Venetian agents found their perilous way back to Europe, having achieved nothing towards the solution of the contemporary political problem, but with a wide and new knowledge of lands from which their commerce was in future to be excluded.

The Venetians have left a sad picture of the anarchy and social dissolution in the Georgian lands at the end of the fifteenth century. In the politics of the moment the Imerian King, Bagrat II, was in the ascendant; the young Atabegi Bahadur at Akhaltzikhé was deporting himself as an independent [3] sovereign; great Georgian nobles like the Dadian Lipariti were so impoverished and so reckless that they were reduced to waylaying and blackmailing the ambassadors in the manner of common brigands; while after the capture of Tiflis by Uzun-Hassan, King Bagrati and Qwarqwaré of Samtzkhé were unable to find the 16,000 ducats which they had agreed to pay to the Turkoman tyrant, and they sought the favour of Barbaro in the valuation of stuffs which they were offering instead of money. On this occasion 4,000 or more people were carried away as slaves by the Persians.[4] Nevertheless, Barbaro found Kartli

> "a faire countrey, plentyfull of breade, wyne, fleshe, graine, and many other fruietes; the most parts of which wynes growe on trees as that doth in Trabisonda. . . . It hath a citie called Zifilis, by the which passeth the ryver Tigris, and that is a good towne, well inhabited." [5]

183 302 Barbaro gives an interesting description of the Georgians of that time.

> "The men", he says, "are faire and bigge, but they have very fylthie apparill and most vile customes. They go with their heades

[1] *Venetians in Persia*, p. 140.

[2] *Ibid.*, p. 91. Cf. Brosset, *H. de la G.*, II, pp. 383–5. Constantine III of Kartli took part with Uzun-Hassan in the attack on Tiflis in order to secure the defeat of his usurping cousin Bagrat II of Imereti, who is the Georgian King Pancratio of the Venetian reports.

[3] Giurgura, mentioned by the Venetians, was Qwarqwaré, a cousin of the reigning Atabegi; he afterwards became Qwarqwaré III, but he had virtually ruled Samtzkhé during the reigns of Bahadur and Manuchar (1466–87), the sons of Qwarqwaré II. He died at the age of eighty-two in 1500.

[4] Barbaro (*V. in P.*), p. 91. [5] *Idem.*, pp. 33–6.

2 [Josaphat Barbaro, see col 1165 p. 329 -- Analyst]

1: Allen H-4 (no date) 1932 RI1 Georgia RI1

## DOG-DAYS OF THE GEORGIANS

rounded and shaven, leaving only a little heare,[1] after the manner of our abbotts that have great revenewes, and they suffer their mostacchi to growe a quarter of a yard longer than their beardes. On their heades they weare a litell cappe, of divers colors, w^th a creste on the toppe. On their backes they weare certein garments meetely lenge, but they be straite and open behinde downe to the buttocks; for otherwise they coulde not gett to horsebacke; wherein I do not blame them, for I see the Frenchmen use the like. On their feete and leggs they weare bootes or busgynes, made with their soles of such a sorte that wann they stande the heele and the too too^uche the grounde, but the plante of the foote standeth so high that yo^u may easilie thrust yor fyst undernethe w^thout hurting of it, whereof it foloweth that wann they go afoote, they go w^th paine. I wolde in this part blame them, if it were not that I know the Persians use the same. In their feeding (as I have seen the experience in the house of one of the principall of them) they use this maner. They have certain square tables of halfe a yarde brode, with a ledge round about; in the myddest whereof they putt a quantitie of panico sodden, w^thout salte or other fatt; and this they use in steade of podaige. On an other like table they putt the fleshe of a wilde bore, so litell brooyled that wann they cut it the bloudee cometh out, which they eate very willingely. I coulde not awaie w^thall, and therefore drave foo'the the tyme with that podaige. Wyne we had plentie and that trugged about lustilie: but other kinde of vittails we had none." [2]

Contarini, who appears to have been rather an impatient traveller, of the pompous and indignant kind with which all ages and all "natives" are familiar, had a poor opinion of the people, whom he had come to embroil in a new war. He was, he says, "*much annoyed by the Georgiani, who are as mad as the Mengrelians* [3] . . . *the brutes appeared never to have seen man before*".[4]

Contarini had sailed from Caffa for Atina, but he eventually landed near Fasso, whither he proceeded to Kutais and Gori. He found the Mingrelians in a bad way.

> "There are stone quarries in the country, and a little corn and wine is also produced, but of no great value. The men live miserably on millet made hard like polents, and the women fare more miserably still; and were it not for a little wine and salt fish imported from Trebizond, and salt from Capha, they would be very badly off. They produce canvas and wax, but in small quantities. If they were industrious they might procure as much fish as they required from the rivers." [5]

Barbaro was a bluff, more genial man than Contarini, and his observations which have come down to us in William Thomas' English of the time of Mary I, have about them

[1] Cf. *Chardin*, p. 86.
[2] Contarini (*V. in P.*), p. 119.
[3] Barbaro (*V. in P.*), p. 36.
[4] *Ibid.*, p. 122.
[5] *Ibid.*, p. 118.
[2] [Ambrogio Contarini, see 341 GOT III, p. 339-. Annals]

1: Allen H-4 (no date) 1932 RI1 Georgia RI1



are told by Mishetski that "*King Taymurazi and his heir are much loved by the people . . . . the princes and the eznaurs guard the King's life zealously. . . . The people in the land are kind-hearted*".[1] The human mind works in a mysterious way. It does still.

The Court of Alexander was a more splendid affair than that of his exiled guest. We are fortunate in that Tolochanov had left us an intimate description of it, and Castelli has made two excellent drawings of the King. The Imerian ruler was about forty years of age when Castelli drew his picture, and he had reigned in Kutais for twelve years at the time of the visit of the Russian Mission. His figure had coarsened from heavy living; his expression is arrogant and lecherous, yet not without a certain shrewdness in it. He had been twelve years married to his second wife—Taymurazi's daughter,[2] and he showed himself during his chequered and not unsuccessful reign, a strange mixture of ruthlessness and generosity, of brutality and kindliness.

When Tolochanov saw the King in audience, he wore his state regalia in which he has been depicted by Castelli —a crown "beautifully set with pearls and precious stones" and surmounted by a cross studded with diamonds, rubies and emeralds; in his hand a sceptre inlaid with gold and mounted with precious stones with inset in its apple a stone with the Christ carved thereon. He wore a mantle of sable and velvet embroidered in gold and underneath a caftan of watered silk stitched with gold thread and bordered with gold lace. Castelli's picture, which answers in detail to Tolochanov's description, shows the King with the long locks fashionable in contemporary Christendom, and he has the heavy sweeping moustaches which were the mode in the East right down to the last century. In Castelli's picture he has not shaved for some days. Tolochanov observed that behind and above the King's head triptyches had been placed, and at his right hand was another sceptre, surmounted by a miniature shrine. The shrine was crowned by a cross in gold, inlaid with precious stones which were rather large in size. Yet another sceptre, of similar design, was placed on his left, and against a pillar, in front of the King, was propped one more of exactly the same kind. The Catholicos of Abkhazeti sat on Alexander's right, and next to him was

[1] Polievktov, *Mishetski's Mission*, p. 160.

[2] Nestan-Darejani, who, after Alexander's death, caused the new King, Bagrati, her step-son, to be blinded when he was only sixteen years of age. Her intrigues, her amours, and her horrid death are described in detail by Chardin.

6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1



Hittite cylinder-stamps are depicted sitting men who are drinking beer in this manner from a jar placed between them. The same custom was observed by Xenophon among the ancient Armenians. So that if the Georgian Khevsurs borrowed the knowledge of beer-brewing at all it was from the ancient peoples of Asia Minor and not from the Germans of Europe.

Especially peculiar are the views of the celebrated Russian archeologist, the Countess P. S. Uvarov,[16] who visited the country of the Khevsurs in the summer of 1890 and saw, as she thinks, in the Khevsurs the "real" and "unquestionable" representatives of the historically famous *Cossacks* of the Dniepr River—the *Zaporojtsi*.

"Many times I was told," writes the author,[17] "that the Khevsurs are the descendants of the Crusaders and that the principal adornment of their dress is the cross. I think that such supposition is the result of sheer fantasy, used, to our regret, very often during the scientific investigations of the antiquities of the Caucasus, its peoples and ethnology. That the Khevsurs are not Georgians and are not of Georgian origin is for me an irrefutable fact; but in the meantime to see in them the descendants of the Crusaders is very difficult, because nothing confirms this opinion; neither the type of Khevsurs nor their character or customs. And as for their use at the present time of armor plate and the sign of the cross in their ornaments, the first is probably borrowed, not from the West but from the East (the elbow-pieces are of Oriental origin), and the second is used in the same manner as by the peoples of Slavonic origin. The type of the Khevsur is rather reminiscent of a *Zaporojets* or a Scythian and Sarmatian from the Trojanic column: the same boots, the same trousers, the straight broadsword, the thick hair on the head cut in round, circular form, the same moustaches, the short beards, the virile expression of the faces, and the tress of hair of the ancient *Zaporojtsi*."

[302]

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[16] Uvarov: 232-3.
[17] *Ibid.*

6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1
Chevsur



A few pages further on[18] the author adds: "I do not know if my supposition is correct, but it seems to me that the Khevsurs in Guli, Gudani and Khakhmathi,[19] representing the central part of Khevsuria, are better, stronger, finer and nearer to the type of the *Zaparojtsi*—Scythians than the inhabitants of Shatil, among whom there seems to be noticeable another type and character."

Concerning this passage, in which the former President of the Russian Archeological Society expresses her regret at the employment of fantasy by many investigators of the Caucasus and then brings out her own ideas regarding the origin of the Khevsurs, we may mention that her own theory, to our great regret, is also a work of fantasy and imagination. That the Khevsurs represent a part of the Georgian nation, we are convinced by many factors, such as their language, customs, religion, folk-lore, etc. What we intend at present to discuss is one of the facts brought out by the author in support of her theory of the origin of the Khevsurs from Slavonic stock; that is, the custom among the Khevsurs of cutting or shaving off the hair on the head and leaving only a tress on the crown.

That this custom was practiced by the Cossacks of the Dniepr River, called *Zaparojtsi,* is clear, but there is also proof that it was practiced by the Pshavs, neighbors of the Khevsurs, by the Circassians in the northwestern part of the country, and even on the other (southern) side of the Caucasian ridge—in Transcaucasia, by the Udins of Vartashen, and also to the south beyond the Caucasus—in Asia Minor, where thousands of years ago the powerful people of the Hittites practiced the same custom.

The custom among the Khevsurs of wearing a tress of hair has been observed by many investigators who have visited these people. Thus Dr. G. Radde writes in his book:[20] "Alle Maenner waren rasirt viele rasiren den Kopf ganz, andere lassen auf dem Scheitel einen langen Schopf (*Kotschori*) stehen, noch andere lassen in wilder Unordnung das Haar wachsen."

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[18] *Ibid.*: 236.
[19] Names of villages.
[20] Radde: C, 76.

6; Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1



● 302
114
174

The above passage is given in the French translation by E. Chautre in his work, *Recherches Anthropologiques dans le Caucase.*[21]

The custom among the Khevsurs of wearing a tress of hair on the head, called in the Georgian, *kotchori*, was formerly observed also by the Pshavs, according to A. L. Zisserman.[22] The same custom prevailed among the Circassians in the northwest and the Udins in the south. "Among some of the old men," writes A. Arutinov about the Udins,[23] "we noticed the very peculiar fashion of wearing hair on the head. They cut their hair very short or even shave the whole head, leaving on the top, near the nape of the neck (occiput), a tress of hair approximately from seven to ten centimeters in length, and sometimes reaching 195 or even 250 centimeters."

"The men crop the hair of the head quite short," writes J. V. Klaproth[24] about the Circassians, "leaving only a lock the length of a finger hanging down from the crown, which is called *haidar*." The same custom was observed among the Circassians by the French traveler, M. Taitbout de Marigny, who, in describing the life of the Circassians, writes: "Ils se rasent la tête, comme les Turcs, ne laissant qu'une petite touffé au sommet."[25]

In addition to the above-named peoples of the Caucasus, the ancient Hittites of Asia Minor also practiced this custom. Professor Eduard Meyer describes this custom of the Hittites as it is pictured on the Egyptian stone relief in Karnak, where an Egyptian prince leads the procession of the ambassadors from Asia, among whom the Hittites may be easily recognized by their peculiar facial traits and the characteristic tress of hair (pig tail).

"Die chetiter . . . tragen niemals einen Bart," writes Professor Meyer,[26] "und ihr Haar liegt in langer, zopfartiger Straehne. . . ." Especially characteristic is the hairdress of one Hittite soldier figured in the battle of Kadesh, who "hat das Haupthaar bis auf

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[21] Chantre: IV, 44-5.
[22] Zisserman: 228.
[23] Arutinov: 26.
[24] Klaproth: a, 322.
[25] Taitbout de Marigny: b, 272.
[26] Meyer: 12.

6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1
Chevsur



einen vom Hinterkopf herabhaengenden, dem chinesischen gleichen Zopf abrasiert. . . ."[27]

From the evidence of the various investigators which we have presented above, it may be seen that if we accept the opinion of Countess Uvarov that the Khevsurs of the Caucasus originated from the Cossacks of the Dniepr, we might logically assume that the Circassians, the Udins and the Hittites are also of Slavonic origin, or that all these peoples, including the Hittites, borrowed this custom from the Cossacks of the Dniepr (*Zaparojtsi*)—which, in short, is a paradox.

We think that this custom existed among the Khevsurs for many centuries before the *Zaparojtsi* made their appearance in history. In the meantime the fact of the presence of this custom among other peoples of the Caucasus besides the Khevsurs shows their possible relation with each other and points to Asia Minor as the place of origin of this custom, whence it was brought to the Caucasus. Later, in the new era, this custom could have been borrowed by the Cossacks of the Dniepr from the Circassians, who occupied the northern slopes of the Caucasian ridge and controlled the adjacent territory around the Sea of Azov and the Russian steppe,[28] whence they were gradually forced out by the newcomers into the mountains of the Caucasus, where they resided until the Russian conquest in the second half of the nineteenth century. This conquest resulted in the mass emigration of the Circassians into the lands then occupied by the Turks.

To the above mentioned factors revealing the heterogeneity in the composition of the social groups among the Georgian Highlanders must be added the different ways and manners of adoption as practiced by the people which made relatively easy access for foreign elements into the communities, where they were admitted as full-fledged members and in time were gradually absorbed and assimilated.

There are different ways and manners of adoption. A person can be adopted either by the whole community as such, or he may be adopted by a private family or a private person. When the

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[27] *Ibid.*, 13.
[28] Klaproth: a, 312.

C. G. 301 In Chechnia and N. W. Dagestan head ornaments are found consisting of a band on top of the head with a concatenation of large metal or glass rings hanging down from it on both sides. As to the hairdo, the Georgian women have the hair hanging down loose over the back and shoulders or in braids around the head. Only on the Black Sea coast do they wear it hanging down in long braids. This is also the usual way in the Northern Caucasus. The Tush girls wear the hair in four braids which are cut off when they marry; the latter custom occurs also sporadically in Dagestan.

C. G. 302

C. G. 291 177 It must be emphasized that the traditional costume has in most cases partly or wholly given way to the general European type of dress, and is worn only on holidays and special occasions such as weddings and other celebrations.